THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours of ages that follow."—EMERSON.

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THE GIFT OF HEALING.

THE following notice appeared in an issue of the *Daily Express* some few days ago:

THE CLERGY AND MEDICINE.

"'The value of faith-healing has been at last recognized by the British Medical Association,' said Mr. Geoffrey Rhodes, the secretary of the Church and Medical Union, in a lecture on 'Medicine and the Clergy' at the Holy Trinity Parish Hall, Sloane Square, yesterday afternoon. Prebendary W. Yorke Fausset, Prebendary the Hon. J. S. Northcote, the Rev. H. R. Gamble, vicar of Holy Trinity, and other clergymen were present, and expressed their sympathy with the co-operation of the Church and the medical profession in the healing of the sick. 'I agree with Sir Oliver Lodge that drugs without prayer are as useless as prayer without drugs,' said Prebendary Fausset, who described himself as 'a learner' in faith-healing."

This novel attitude on the part of the Church of England towards the healing of the sick, is a remarkable instance of the tendency which she now and again exhibits in the direction of emancipating herself from the shackles of some one or other of those traditions to which she has been enslaved for many centuries past.

When, in the early ages of the Church of Christ, the disastrous persecutions of innocent and helpless Christians had well nigh swept away all but a few faithful believers, and when the inspired apostles and prophets of the Lord had through the malevolence of their enemies been hunted down to their deaths, the great apostasy from established Christian doctrines, which had already com-

menced in their days and to which some of the writers of the New Testament Scripture had not unfrequently referred, began rapidly to subvert the Christian religion and to become so general, that the Church even at that time numbered among its members those who, according to the Apostle Paul, professed that they knew God but in works denied Him, being abominable and disobedient and to every good work reprobate; they gave heed to fables and endless genealogies; and taught that the resurrection was past already. Paul wrote the following words to Timothy, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." (II. Timothy 4: 3, 4.) The Apostle Peter also told those saints to whom he addressed his second epistle, that there should be false teachers among them who privily should bring in damnable heresies. (II. Peter 2: 1.) The prophecies and other records contained in the New Testament Scriptures amply establish the fact, that even in the early days of the Church some of the verities of the Christian religion were being ruthlessly uprooted, and replaced by new-fangled man-made doctrines.

This process continued during the subsequent growth of the Church, both while under Roman persecutions, and probably still more while under the demoralizing policy of the first Christian Emperor Constantine, and it had become intensified when that period of her history was reached known to the world as the dark ages (from the tenth to the sixteenth centuries), when spiritual life was apparently at its lowest ebb and the Papal power in its zenith. The result of this ever growing apostasy from many of the grandest truths of Christ's religion, could only have been the spread of many serious errors, the introduction of new forms of worship, and the growth of Gnosticism and other heretical controversies.

By this time the Christian Church had in many respects become very unlike what it had been in the apostolic days. The old established form of baptism had been changed, and its object so misunderstood that infant baptism became introduced and was held to be an absolute necessity, with the natural consequence that the eternal damnation of children dying unbaptized was accepted as a doctrine of the Church, and it is within the memory of very many persons that the bodies of unbaptized infants have been refused burial in consecrated grounds. The beautiful doctrine of baptism for the dead as spoken of by the Apostle Paul had already been entirely abolished for many years past by the Council of Carthage, while the need of the miraculous gifts of the Holy Spirit had come to be denied. There no longer existed inspired Apostles and Prophets who, according to Paul's epistle to the Ephesians (chap. 4: 12-14), were absolutely necessary for the upbuilding of the saints, and who would always continue

to be necessary till the saints arrived in the unity of the Christian faith to a condition of perfection, and without whom they would be tossed to and fro with every wind of doctrine. How exactly these prophetical words of the great Apostle have been verified can be readily seen in the various conflicting and contending sects in the Christendom of to-day.

Among other effects of the apostasy was the cessation of the gifts of prophecy, of tongues, of the interpretation of tongues, and of healing. Miraculous gifts of the Spirit were among the characteristics of the early Church, and were exercised by the operation of the holy priesthood, and not the least important among these gifts was that of healing. This was a gift specially promised by our Savior Himself to all who were believers. (Mark 16: 18.) The somewhat prevalent idea that miraculous gifts were given in the opening days of Christianity merely to encourage conversions among Jews and Gentiles to the newly established religion of Christ is altogether an erroneous one, and is apparently quite opposed to the words of Jesus as recorded in Matthew 12: 38-39. Our Lord appears to have always rebuked those who sought from Him any miraculous signs, and to have refused to comply with their requests. (Matthew 16: 4; Mark 8: 11-12; Luke 11: 16, *et seq.*; John 6: 30.) The object of the miraculous gift of the Spirit which Christians enjoyed was doubtless to encourage them in their faith, and to assist them in their spiritual growth. In the Church of Jesus Christ of Latter-day Saints it is recognized that so long as sickness and other curses brought into the world by the wickedness of men exist, the gifts necessary to counteract these curses will continue; and it is evident from our Lord's parting words to His Apostles, as recorded in Mark 16: 15-18, that so long as people will accept salvation by faith and baptism, certain signs, including that of healing, shall follow them. All believers do not, of course, possess all the gifts of the Holy Spirit at once, nor invariably the same gifts, nor always to the same extent as others, some receiving certain gifts as special endowments, still the gift of healing having been promised as universally as salvation by our Lord to those who would accept the gospel and obey its principles, it would seem that all such could rightly exercise it. As, however, the method of administering to the sick was invariably by the imposition of hands by those who held the priesthood, it would seem that the gift of healing should be exercised by the authority of the priesthood vested in those administering to the sick. This view accords with the instructions given by the Apostle James to the effect that the elders of the church were to be called in to pray over and anoint the sick with oil in the name of the Lord (James 5: 14), and it also agrees with present day revelation. (Doctrine and Covenants Sec. 43: 43-44.)

A very important point to consider in the administration of this gift is the question of faith. In considering the many instances

of the exercise of this gift by our Lord, a fact that arrests the attention is that as a general rule He demanded an act of faith on the part of the sick, or of those who applied to Him to heal others in whom they were specially interested. Take, for instance, the cases recorded in Matthew 8: 5-13; 9: 20-22, 28, 29; 15: 21-28; Luke 7: 50; while in Matthew 13: 58, we read that Christ, when He was come into His own country, did not many mighty works there because of their unbelief. Thus we see that faith has to be exercised not only on the part of those administering to the sick, but also on the part of the sick persons themselves or others interested in them, as in the cases of the Centurion at Capernaum, and the woman of Canaan whose daughter was grievously vexed with the devil; so wherever faith in the ordinance and in the promise of our Lord that believers should receive miraculous gifts is wanting, healing becomes an impossibility.

One other point in this connection may be noticed. It is sometimes erroneously supposed that as healing by the imposition of hands is a miraculous act of the Divine Spirit, the sick would be immediately healed and recover full strength and vigour at once. In point of fact this by no means follows. There have been many cases in which it would seem that the Almighty for some good end and purpose, while ratifying the act of faith of His servants, has seen fit to cause the progress to ultimate complete recovery to be slow and gradual and the period of convalescence to be normal. There is no promise in the Scripture of instantaneous recovery on administration to the sick. Such things must be left to the Lord's own appointed time.

The article under notice entitled, "The Clergy and Medicine," while exhibiting an attitude on the part of the Church of England authorities which in some respects is highly commendable, is significant of the fact that a tendency on the part of some of the Christian churches seems to have set in the direction of throwing over a few of the erroneous teachings of centuries, and of returning to some extent at least to the plain doctrines of the Bible. It is remarkable that in more than one instance the teachings of the latter-day prophet, Joseph Smith, of from seventy to eighty years ago, and for the truth of which he readily laid down his life, are beginning, although unconsciously, to be accepted by some of the Protestant sects of the world as the true doctrines of our Lord. In this particular instance of what is termed in the article "faith-healing," the Church of England authorities who were present at the lecture therein referred to, seem to have stopped short of the full and complete understanding of this wonderful gift of healing. They appear to have limited themselves to that one part of the Apostle James' injunction in respect to the healing of the sick which says that "the prayer of faith shall heal the sick and the Lord shall raise him up," but do not seem to have accepted the other part regarding the anointing with oil; and even then the co-

operation of the medical profession seems to have been thought to be a necessity. The conclusion arrived at may be summed up in the words reported as those of Prebendary Fausset that "drugs without prayer are as useless as prayer without drugs." Of course it cannot but be that prayer for God's blessings on the action of the drugs that are being used for the cure of the sick, is both proper and useful, but it is surely incorrect to say that prayer without drugs is no use whatever. In the first place such a statement appears to exhibit a want of faith in the promise of our Lord which has already been referred to in a former part of the article, and it appears also to be directly opposed to the practice of the early Church, and in the second place it is an incorrect assertion, for both among the saints of old and among those of latter days, there have been many hundreds of cases in which the sick have been healed by the anointing with oil, the laying on of hands of the priesthood and the prayer of faith, when either the administration of drugs had not been attempted, or else the medicines had failed, and the medical men had given up all hope of saving the sick persons they had been attending. The Latter-day Saints do not fail to call in medical aid in cases of sickness, and indeed there are several medical men among them, but at the same time they do not also fail to abide by the counsel of the Apostle James, to which allusion has already been made, to call in the elders of the Church to administer to any who may be sick.

It will be a grand day for churches of Christendom when they can see their way to throw aside all old and erroneous traditions and doctrines, and bring themselves into conformity with the plain and direct teachings of the scriptures, and also accept the revelations of the great latter-day prophet who, in respect to this one subject of healing of the sick, taught seventy-eight years ago by inspiration as follows:

"And whosoever among you are sick, and have not faith to be healed but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the Church, two or more, shall be called and shall pray for and lay their hands upon them in my name (that is the name of Christ); and if they die, they shall die unto me, and if they live, they shall live unto me.

"And again it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (Doctrine and Covenants Sec. 42: 43, 44, 48.)—R. M. B. T.

If a virtuous man be ever so poor or unfortunate in the world, still his virtue is his own reward and will comfort him under his afflictions. The quiet and satisfaction of his conscience make him cheerful by day and he will sleep sound at nights; he is esteemed and respected, for even the most wicked people themselves cannot help admiring and respecting virtue in others.—Lord Chesterfield.

REGARDING THE METALLIC PLATES.

WHAT shall we think of the hungry man who refuses a loaf of bread merely because he does not see the oven in which it was baked? Or what would be our opinion of a chemist were he to tell us that he could not determine what the ingredients of any given substance are simply because he failed to see the substance compounded?

In either case we would be of the opinion that the person was lacking in reason. There is one thing in which many people are almost, if not quite as unreasonable as the above imaginary cases would be. It is that of refusing to investigate the claims of the Book or Mormon simply because the metallic plates were not placed in some public institution, to be viewed by the masses. They hold that this is a serious objection to the claims made for the Book of Mormon, and that we should not accept the book as the word of God until we see the plates, for the probability is, that the book is a wicked forgery, and was never translated from ancient plates.

With as much consistency I might argue that most probably the crust on my dinner loaf was caused by the dough having been placed in cold storage; because I have never seen the ovens of the baker whose mark it bears. Yet I am positive the loaf was not hardened by cold; but how do I know it? Because I have the loaf to examine; and it bears every mark of having been acted upon by heat and not by cold.

In like manner I am able to determine whether the Book of Mormon is the product of inspired men or the idle coinage of brazen impostors. The book itself is here to be examined and bear witness of its sublime truth; and to me the absence of the plates from human institutions is another witness of the book's divinity because it is able to stand in spite of the plates being absent from view.

The man who refuses to examine the Book of Mormon itself on the ground that the absence of the plates justifies such action exhibits a spirit of inconsistency, which, if he followed in his reasoning on all subjects, would, of necessity, lead him to deny that he lives, or that the sun shines.

Such a spirit is out of harmony with the universe, and the man who allows it to take hold upon him will be retarded in his progress just to the extent that he is under its control. The universal existence of such a spirit would wreck the universe and reduce it to chaos.

The opposite spirit is faith or confidence; and it is by that spirit that matter is organized and all things progress. "Through faith we understand that the worlds were framed by the word of God." (Heb. 11: 3.) It is by this same principle of faith that countless worlds have rolled on in their courses for aeons of ages; and it is

this principle that will lead man on in his progression until he obtains his eternal exaltation.

Let those who, to-day, are contending that the plates from which the Book of Mormon was translated should have been placed on exhibition before the world, repent of their folly and unbelief, and obey the revelations of Almighty God.

The contents of the plates are such that they were not intended for public display at this time. A portion of the plates are sealed, and the contents of that portion will not be revealed in detail until the world accepts what is already before them; taken from the pages of that sacred volume. When they shall repent of their sins, and become clean before the Lord, and exercise faith in Him, then they may expect to know more concerning the plates over which the angel Moroni has special charge; then shall all of God's revelations be unfolded unto them, and things which to-day are obscure will shine forth in plainness, beauty and splendor.

121 Lower Road, T. L. HATCH.
Cork, Ireland, June 28th, 1909.

ALMOST, BUT—NOT QUITE.

"ALMOST, but—not quite." Around those four words may be ranged one of the most doleful of dirges. They express a daily tragedy that takes place everywhere around us. "A miss is as good as a mile," is another way of expressing the same thing.

The light of the glorious gospel of Christ has reached some of us and filled us with a holy zeal to do the right, to repent of all our sins and turn from evil. We make up our minds to take full advantage of the God-given privilege of working out our salvation in the Eternal Kingdom, and we set to work with a will. We walk in the strait and narrow way letting our light shine to all the world and feel the blessed assurance that our efforts are lifting us upwards into a higher, purer and better life. We continue in the paths of righteousness for years, but finally we stumble over some little block in the way, and fall. We had almost reached the goal of salvation, but—not quite. We did not belong to that number who "endure to the end," and we just missed the prize.

Frances E. Willard says: "Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent or guiding well the ship of state, is always fascinating, and those who are in this fashion beautiful are never desolate, and some one always loves them." And Harriet Beecher Stowe: "When you get into a tight place and everything goes against you until it seems you cannot hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."—S. N. L.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 22, 1909.

A WORD OF ADMONITION.

We take occasion again to remind the elders in the field that this is the summer time of our labors. There are no hours in it for idleness. The little change given as a brief rest at the conference in London was to recuperate and spur us to new energy. The inspiration that came to us should impart fresh zeal and determination to persevere and urge us on to continuous work.

Outdoor preaching is in full order. We fear that some of the brethren are not taking sufficient advantage of the opportunity. Excuses are not desired. It is work that is wanted. Millions of our fellow-beings are wandering in the spiritual darkness of this wicked world. Many of them are deluded into the notion that they are walking in the blaze of Christian light. Yet they know not God nor the power of God. Their Deity is an imaginary nonentity. Their so-called faith is simply a soulless belief or mere mental assent. It is dead because it is without the works of salvation. They need to be awakened out of the slumber of the ages of separation from the living God.

The elders are here to "cry aloud and spare not." The world is to be called to repentance! The testimony given from the Lord to His servants concerning the latter-day work and His designs and purposes is to be borne everywhere. What better means are open to do this than by open-air preaching and the distribution of our literature? Lift up your voices, ye elders of Israel and be earnest and diligent and fearless! What if your knees tremble and your lips quiver when you face the sneering multitude and you feel your personal weakness and incapacity? Right in that condition will come the help that you need and which is far more than human ability and mortal strength. The Lord will be with you by His Spirit, and unseen powers will back you up and put life into you, which will make you mighty and give you joy beyond expression.

You will have the consciousness of well-performed duty. That is beyond price. The sense of failure through one's own fault is humiliating and depressing. We can't afford to feel "cheap." We need all the fortitude and force we can acquire. We must not

be overcome of the world, the flesh or the devil. We are in the fight for victory. No carnal weapons are in our armory, but the sword of truth is placed within our reach and we must grasp it determined to do or die. But there is no dying in our warfare. It will give us life, present and eternal. It comes in the very action we undertake. It will never fail us when we move forward in the right path.

We should make proper preparations. Not by learning sermons verbatim or repeating articles or paragraphs we have read, but by learning the truth for ourselves to deliver it in our own way as the Spirit shall guide. Do not linger in your lodges, brethren. Get out and work while the season lasts. How *can* any elder be lazy or indifferent when there is such a glorious cause demanding our energies and bringing with it its own reward?

There is no need to get into contention with unbelievers or with advocates of other faiths. Profitless disputes come and should be avoided. We are to preach the gospel of faith, repentance and baptism by immersion for the remission of sins with the promise of the Holy Ghost and the testimony of Jesus. We are to testify of the restoration of Divine authority and the coming of the Son of Man to reign on earth. We need not pay attention to the slanderer, the traducer, the defamer. Declare the word of the Lord and let inquirers come to your lodges or let you call on them and expound the principles on which they want information. Impart light but do not flounder with skeptics in darkness. This work should be kept up, diligently. Going out now and then just to say that you preach out of doors will not fill the bill. You need not shout yourselves hoarse so that you hinder your own work. Be moderate in all things. But take every opportunity and do not SHIRK!

Presidents of conferences are expected to see that needful labors in the ministry are not neglected. Weekly reports will show what their elders are doing or neglecting. When a word of admonition or encouragement is needed, do not fail, my brethern, to impart it. We do not want our record for 1909 to show a falling away from that of former years.

Forward, ye ministers of the Most High, and work while the time lasts! Joy, satisfaction, glory await you. A full reward will crown your faithful endeavors. Do your level best. Be satisfied with yourselves. Practice what you teach. Be good examples to all men. Neglect not your secret prayers. Never give way to gloom. Cheerfully perform those duties that conscience presents to you and your file leaders mark out. The Lord is on our side. Angels watch over us, our loved ones at home are praying for us. Our Prophet and his associates look to us for active service. Let us not disappoint them or lag behind in the grand march of the last dispensation. God bless the elders everywhere and give them success!

C. W. P.

WORD FROM THE NORTH COUNTRY.

THE members of the company with President Lund and President Penrose, who left here for the Scandinavian countries on July 1st, are having an enjoyable visit. They reached Aarhus in good time and held fine meetings there on Sunday and Monday evenings, the 4th and 5th insts. President Penrose was the first speaker, his remarks being interpreted by President Andrew Jenson. President Lund then spoke in the Danish and was followed in a brief talk in the same language by President Jenson. The same order of speaking was observed on Monday night, the meetings on both occasions being crowded with attentive listeners. On Tuesday evening a hall was engaged at Randers, where a splendid meeting was held, a great number of strangers being in attendance. President Andrew Jenson was the first speaker on Tuesday evening, and was followed by President Lund, President Penrose making the closing address.

On Wednesday the party went to Aalborg, President Lund's birthplace. Here a meeting was held in the new chapel, which President Penrose dedicated about two years ago. The hall was jammed, many having to stand during the entire meeting. The same speakers were heard, in the same order as at the first meeting held. The Aalborg choir was an interesting feature of the meeting, rendering some splendid music which was very much appreciated by the brethren, as well as the other visitors. Excellent meetings were held also on Thursday and Friday, the three brethren named addressing in turn the congregations.

On Friday the party took train for Frederickshavn, where they embarked and crossed the Kattegat to Gottenburg, being five hours on the trip across the water. The voyage, however, is reported to have been very good, for that sea. Those waters are usually very rough. The train for Christiania had gone when they arrived at Gottenburg, and there wasn't another until 4:20 the next morning, so they were compelled to wait. Some of the elders were found in the evening, however, and the brethren went to the cemetery and visited the graves of Elders Quist and Jenson, who died in that land while performing missionary work.

The train was late Saturday morning, so the party did not get started until nearly seven o'clock. The ride from Gottenburg to Christiania was very hot and uncomfortable; they arrived at 3 p.m., and were met by a number of the elders. A priesthood meeting was held the same evening, where thirty-three elders attended. It was an unusually interesting and satisfactory service, Presidents Penrose, Lund and Jenson giving counsel and admonition. On Sunday morning the brethren attended the Christiania Sunday School, where President Lund addressed the children, to their great satisfaction. Crowded meetings were held in the afternoon and evening, the three visiting brethren making the addresses. The

Christiania choir furnished some excellent music, some anthems being rendered in English. Mrs. Reynolds, a daughter of President Jenson, sang a beautiful solo, accompanied on the organ by her sister, Eva. The evening meeting was especially fine, the entire membership of the splendid choir being present, and the house crowded.

After visiting Bergen, the brethren will journey north to Trondhjem, the sisters remaining at Christiania until their return.

"MORMONISM" IS CONSTRUCTIVE.

"'Mormonism' is a stem planted by the hand of the Lord and watered by the blood of the saints and the prophets. It flourishes gloriously. Its roots are striking deeper every day and its thrifty branches shoot forth vigorously. The blasts of hell cannot wither it; the world's wrath cannot touch it. But, while every tree that the Father hath not planted shall be rooted up, this plant of renown, which is the kingdom of God growing upon the face of the earth, shall spread out its mighty branches and yield forth its precious fruit until the whole earth reposes under its shelter, and the heavenly ones lodge in the branches thereof."—C. W. Penrose.

The reorganization of the "Mormon" Church is a work of constructiveness that commands the unstinted admiration of the world. It has been declared by statesmen to be second only to the German army as an organization of efficiency. As a matter of fact, it is superior to the German army, or any other army, for its discipline is maintained without recourse to corporal punishments or penalties. Asked how he managed to govern such a heterogeneous people so well, the Prophet Brigham Young answered, "I don't govern them; I teach them correct principles and they govern themselves."

The first place that the "Mormon" people gathered in any considerable numbers, was at Kirtland, Ohio. This was in 1831; they were all poor, but aided by the constructive spirit of their faith, set to work to make homes for themselves. In the incredibly short space of five years they are reported to have become practically independent, and, in addition to providing themselves homes, they had finished the great work of building a temple, a structure that cost them fully $75,000.00. Notwithstanding this great drain upon their means, they were as well provided for as the average of their neighbors who were not of them. That part of the Church which settled in Jackson County, Missouri, in the following year were so greatly blessed that their neighbors became envious of their prosperity and commenced a series of persecutions. Their miraculous success in wringing from nature a livelihood was too much for the Missourians, and the saints were driven from their homes and despoiled of the greater part of their property. But, with un-

daunted courage, they began anew in the country north of Jackson and Clay counties and within three or four years flourishing cities and towns had sprung up under their never-flagging industry. History records that in 1838, less than four years from the time they were driven out of Jackson County, there were in Far West, Caldwell County, "one hundred and fifty private dwellings, seven stores, six blacksmith shops, two hotels, and a printing house prepared to issue a Church periodical." School houses were built and the surrounding country thickly studded with dwellings. An extract from "The Lamanites," by the author of the definition of "Mormonism" which heads this article, might with propriety be applied to these Latter-day Saints—

> "* * * they kept the statutes of the Lord;
> They taught their children to revere His word.
> They wondrously increased and multiplied,
> Their wants were by their industry supplied.
> Their off-spring were endowed with virtues rare,
> Their sons were brave, their daughters pure and fair.
> Cities and towns they built on every hand,
> And spread themselves abroad throughout the land."

But, that species of envy and greed that cannot stand to see others prosper, showed its hideous face again. This busy, progressive people were driven forth stripped of their worldly possessions, weary and depressed; but that gift of God, faith in the revealed plan of salvation, buoyed them up and kept them company on their weary way across Iowa and Missouri even to Illinois. Commerce, the spot selected for a city of the saints, was not an inviting place, and they supposed they would be left unmolested to work out their temporal salvation, especially since no one else seemed to want the land upon which they decided to settle. Those who knew the place have said that "the land was mostly covered with trees and bushes, and much of it was so wet that it was with difficulty that a footman could get through, and totally impossible for a team." This was in 1839, and in 1844 the population of that beautiful city—then called Nauvoo—had reached twenty thousand souls. Aided by the constructive spirit of their faith, they had soon recovered comfortable homes, and in addition thereto built public buildings, among them the temple at a cost of a million dollars. All this in less than five years.

Forced by envious neighbors to abandon once more their homes and the property they had accumulated, a refuge was sought far beyond the confines of civilization in the great unexplored West. The Geat Salt Lake Basin was at that time regarded as an irredeemable waste. The great Daniel Webster declared it to be worse than useless. A trapper who knew the country better than any other white man at that time, was so sure that civilized people could not exist there that he made bold to offer $1,000.00 for the first bushel of corn that

could be raised. But, guided by their faith in the splendid building and developing principles of "Mormonism," they set in motion one of the greatest recreative purposes that the world has ever seen. In a remarkably short time they had transformed the forbidding wilderness into a veritable garden spot, "the desert was made to blossom as the rose." The saints "spread themselves abroad throughout the land," and a glorious commonwealth sprang up in the wake of their industry. The results achieved are a fitting monument to the practical, constructive element of the "Mormon" faith. "By their fruits ye shall know them." These marvelous performances stand as a mighty testimony to all the peoples of the earth. "Do men gather grapes of thorns, or figs of thistles?"

"Mormonism" is not an offshoot from any other church or society, and has no rivals in the field of religions. It is independent of all other religious societies and is at enmity with none of them. It is not a reformation; it is a restoration. The truths that it embraces are not new-fangled in any sense, but are the old, eternal truths, the same that God has declared whenever He has had a people on earth who would hear Him. It includes all that God has delivered through His servants the prophets from the days of Adam even unto the present day, combining all previous dispensations of His providence since the world began. It has been known by different names at different times, but always it is the same, the "stem planted by the hand of the Lord," and in these latter days it does assuredly flourish. In this dispensation the earth is to be redeemed and clothed in purity, and receive its paradisiacal glory. It is the province of Mormonism to fit and prepare the nations for this glorious state, everything it embraces being a means to this grand consummation. To accomplish the object for which it is designed, it must be ever "building up" and can have no time for "tearing down" other societies and denominations. "Trees that the Father hath not planted shall be rooted up" by the glorious light of the gospel of Christ, "Mormonism," and "this plant of renown, which is the kingdom of God growing on the face of the earth shall spread out its mighty branches, * * * * until the whole earth reposes under its shelter." It shall remove the debris of traditions and man-made doctrines, and in plainness point out salvation's road. A religion that is to accomplish this great work must be possessed of that inherent vitality that makes the conqueror. The history of "Mormonism" is replete with evidences of such vitality. Were this not true, it must long ago have been crushed to earth never to rise again. But, it was planted and endowed by Him whose right it is to reign and who has all power both in heaven and on earth.—S. N. L.

MAN fails to make his place good in the world unless he adds something to the common wealth.—EMERSON.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Arthur K. Chatfield and Joseph F. Daybell of the British mission were honorably released and sailed for home per s.s. *Celtic*, July 17th, 1909. The following missionaries are honorably released and sail for home to-day per s.s. *Megantic*: From Switzerland and Germany—Ezra L. Kunz. From Great Britain—J. Wilford Phillips. From Scandinavia—Wilford A. Jorgensen, Frederick Jorgensen, Morten C. Jensen, Otto E. Johnson. From the Netherlands—Timothy W. Matthews. From Sweden—Andrew Anderson. From South Africa—Charles I. Grow. With the company were forty-eight emigrants, in charge of Elder Otto E. Johnson, assisted by Elders J. W. Phillips, Ezra L. Kunz and Frederick Jorgensen.

Successful Socials.—The sisters of the Hyde Relief Society report a splendid social given by them on the 3rd inst. in the large room at 144 George Street. There were a hundred saints and friends present. President Sarah Jane Rowbotham presided and made an address of welcome. A good program was rendered, consisting of songs, recitations and speeches, and refreshments furnished by the sisters, were served during the evening. President J. C. Larsen, Jr., gave a brief account of the organization of the first Society and outlined the purpose of this great association. The sum of £1 13s. 4d. was realized from the occasion, which sum was added to the local fund.

A somewhat belated report has come to us from the South Shields branch (Newcastle conference) of a social held there in honor of Brother George W. Young, Jr., who for seven years has acted as organist, but recently has emigrated to Zion. After the excellent evening's entertainment Brother Young was presented a gentleman's morocco traveling bag, as a token of the esteem in which he has been held in that branch.

Baptisms.—In the river Ribble, near Preston (Liverpool conference), where the first baptism was performed in England, one more convert was added to the Church by baptism on the 17th inst., Elder Charles T. Lesueur officiating.

At Chester (Liverpool conference), on Monday evening, July 18th, another member was added to the Church by baptism, President E. H. Williams officiating. Confirmation took place the same evening, Elder George A. Parry being mouth.

On Saturday evening, July 17th, 1909, a baptism was performed at Burnley Public Baths (Liverpool conference), when four converts were initiated into the Church. Elder W. Alma Richins performed the ceremony.

At Middlesbro' (Newcastle conference), on July 19th, another member was added to the Church by baptism, Elder Harold R. Smoot officiating.

A baptismal service was held in the Gateshead Public Baths (Newcastle conference), Sunday, July 18th, 1909. President E. H. Cornwall spoke upon the ordinance of baptism, after which three converts were baptized by Elders Frank A. Purrington and William K. Tarbet. Confirmation took place at the afternoon services.

On Saturday, July 17th, 1909, there was a baptismal service held in the Leigh branch of the Manchester conference, at which three persons were baptized by Elder William A. Langton. In the meeting at the water's edge Elder J. M. McMurdie spoke on the ordinance of baptism.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIX.—AN IMPORTANT MISSIONARY EPOCH.

Textbook: One Hundred Years of Mormonism (Evans), pp. 294-304.

References: Rise and fall of Nauvoo—Roberts, pp. 43-46, and pp. 60-63; Parley P. Pratt's Autobiography, pp. 323-327; Life of Heber C. Kimball—Whitney, pp. 259-280; Life of John Taylor—Roberts, pp. 65-98; Leaves from My Journal, pp. 62-65.

I. THE MISSION TO PALESTINE.

1. The saints' interest in the Jews.
2. Short sketch of Orson Hyde's life to this time.
3. His journey to Palestine.
4. Dedication of the land.
5. The Jews since 1842.

II. ENGLISH MISSION.

1. A prophecy fulfilled. (a) Revelation concerning the temple at Far West. (b) Threats of enemies. (c) Fulfillment of the prediction.
2. A meeting of the Twelve.
3. The departure of—(a) Elders Taylor and Woodruff. (b) The Pratt Brothers. (c) Elders Young and Kimball. (d) Elders Smith, Hadlock and Turley.
4. Missionary work in New York City.
5. Progress in England. (a) Review of the work from 1837 to landing of these Apostles in England. (b) Elder Taylor's labors. (c) Elder Woodruff's. (d) Elder Pratt's—The *Millennial Star*. (e) Conference—Baptisms, etc. (f) Return of elders. (g) Results of the English mission.

THE BIRD WITH A BROKEN PINION.

"I walked through the woodland meadows,
Where sweet the thrushes sing;
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain,
But the bird with a broken pinion
Never soared as high again.

"I found a young life broken
By sin's seductive art;
And touched with a Christlike pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

"But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again."

DIED.

JAMIESON.—At Aberdeen, July 8th, 1909, William Jamieson, aged 64 years. Deceased was a faithful Latter-day Saint, and was respected and loved by all.

DONCE.—July 10th, 1909, Walter W. Donce. Deceased was born at Carrickfergus, Antrim, Ireland, March 12, 1854, baptized September 29th, 1894, by Elder Fred. Scholes. Funeral services were conducted by the Elders of the Bradford branch.

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